Mission News.

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The Evangelistic Campaign.

The campaign in Osaka, which is to end in May, has been in operation since the week of prayer, in January. The committee of twelve—an apostolic number—has arranged for a variety of efforts, in order to reach all classes of poeple in the city. First of all, the Christians themselves needed to be aroused. The rank and file of the Christians did not seem to be enthusiastic about the campaign. At the union prayer-meetings, lasting for one week, it was observed that, apart from the preachers and other Christian workers, very few from each church were present. There was a slight improvement, when, a month later, three successive meetings were held in the Y.M.C.A. hall. The audiences increased, however, when, a little later, two successive meetings were held in the same place, addressed by five speakers, on each night. It was at these meetings that the Gospel-Song Choir (*Seika-dan*) made its first appearance. Henceforth it will assist in the singing at all the large gatherings. The singing of these fifty young voices, in four parts, has given a new impulse to the Christians, and they are singing with more feeling and understanding.

Another departure from old methods has been made in holding prayer-meetings in private houses. Homes of Christians, in different parts of the city, have been selected by the committee, and a printed list of the places distributed in all the churches. These house services have been held continuously for a week, ten or twelve homes being open each evening, at which the Christians of the neighborhood, irrespective of their affiliations, have met for prayer and social fellowship. Usually two speakers are set apart to address each meeting. This kind of work is producing excellent results, especially in introducing the Christians of the neighborhood to each other. The smallest attendance has been about ten, reaching to forty-five for the largest.

Some of the churches already have classes for inquirers, numbering, in some cases, from twenty to thirty-five. A week ago six persons were baptized at the Umeda Church, the result, to some extent, of this movement.

Thirty young men have formed themselves into a band, to do work on the streets. A few of them simply go with lanterns, to the streets in the vicinity of a church, to announce the meeting that evening. At other times, they stay long enough for a hymn and a few brief

speeches. The earnestness of these young men is unquestioned, but coming from different churches, and trained in a different religious atmosphere, there are displayed different kinds, and different degrees of zeal. Some accompany their talks with swinging arm and vociferous voice, while others use persuasive tones, beseeching men to be reconciled to God. But all are moved to do this difficult work in answer to a heaven-sent impulse.

Then there is a larger group of men and women who have enlisted "as long as the war lasts" in a Gideon Band to do one or more of four things: To pray each day for the success of this movement; to study the Bible once each day, and to lead a Bible class at least once each week; to join the street Evangelistic Band, and to advertize the meetings at each church; to do personal work with inquirers, to the extent of bringing at least one of them to a decision. These picked men and women come from the rank and file of the lay Christians. The full complement of three hundred is not yet complete, but this band is trying to emulate Gideon's gallant three hundred, who gained such a wonderful victory over the hosts of the Midianites, on the plain of Esdraelon, more than three thousand years ago. What a long stretch of time between now and then, and what a contrast of scene between that physical conflict on that plain, and this moral struggle between the good and evil forces of this immense city of Osaka. The Lord has the same lesson for us to learn, that it is "not by might nor by power, but by my spirit" that the victory is to be won. And if the lesson that mere numbers are of secondary importance is taken well to heart, that in itself will be no small gain.

The twenty-eight Christian churches of Osaka are well organized for an intelligent and resolute co operation with each other, and with divine forces. Something is planned for every week. In March and in April there will be several days of special preaching in the churches. Then in May a final bombardment of the forces of evil will continue for two weeks in theaters, schools, churches, halls, or any place where direct work can be done. Smaller forces also will co operate in this final movement. It is hoped that everyone will take a part in this work, and share in the victories that are expected.

GEO. ALLCHIN.

Kobe College Music Department.

My first connection with the music department of Kobe College was about twenty-five years ago, in the historic days when mission meeting was held at the college, and thither we among the tribes went up. It was a great opportunity for us little country cousins to have an annual music lesson from dear Miss Kent. (Those lessons were free, but have since been repaid to the college with interest!)

My next contact was through Miss Torrey ten years ago. I had come to the college to teach English and Bible, and she let me share the joys of the Music Department by singing in her volunteer chorus and helping at an occasional musical. Music Hall seemed to me a bee-hive of classes in harmony, music history, and singing, besides the activities in individual cells for organ and piano practice. Walls were adorned with ornamental dates of famous musicians, and chord schemes for cadences and modulations. Copyists were busy multiplying scores for toy symphonies, supplying lost fragments to torn music, mimeographing songs, stenciling modulators, and transcribing staff pieces into tonic sol-fa notation. There was an atmosphere of general musical knowledge. At the pupils' recitals, students would play their little studies, in any key called for by the audience. The presence of a particularly talented group of students made it possible, on the thirtieth anniversary of the school, in 1905, to give a floral operetta (called a "cantata" for modesty's sake); and at one commencement the "Hallelujah Chorus" was sung by sixty voices.

Ever since those days, our music facul-

ty has included one or more of the young women whom Miss Torrey so painstakingly and enthusiastically trained. Another credit to her work is Miss Sue Ogura, who began piano as a child under Miss Torrey; after graduating from the Kobe College music course, she went to the Ueno Music School in Tokyo, where she was said to be the first pupil to enter higher than the preparatory department. After a year in Tokyo, she went to Berlin where she was successfully pursuing her musical studies until the war sent her to America; the Japanese newspapers report her as winning high praise in New York, where she is now studying.

Miss Torrey's resignation in 1909 left me the throne of the Music Department —a throne reluctantly assumed from lack of fitness. I could not but smile, however, at the surprises of fate, when I recalled that the one ambition that had stood (to my ignorant mind) in the way of my becoming a student volunteer, eleven years before, was the very ambition to become a music teacher! But that ambition had been laid in the dust long since, and it was a bit unkind of fate to flaunt it in my face when it was too late to give it adequate fulfilment! However, I ran the music department as a sort of side-show to my other work and increasing responsibilities, until I went on furlough in 1911, when I passed over to Miss Guppy the débris of the department.

Miss Guppy's two years of incumbency brought up the tone of the department remarkably. Even outsiders commented on the improved quality of the music played, and on the effective chorus work done. Unfortunately, ill-health interrupted her work, and again we are enduring an interregnum till a rightful queen appears. The students in the music course proper number from ten to fifteen during the year; those in other courses electing music are about sixty. Last fall, for instance, the number of teaching periods scheduled for the music faculty, was one hundred twelve; this included harmony, history, and singing classes, as well as instrumental work, and was divided among three Japanese teachers giving full time, a pupil teacher giving half time, and three foreign teachers called in temporarily for a few hours each: Mrs. Outerbridge for singing, Miss Marguerite Boyer for piano, and myself for some organ, piano, and harmony. Here is indeed an attractive realm for a rightful ruler. May we soon have such a one—her scepter a baton, her throne a piano stool, and her subjects a schoolful of embryonic musicians!

(Miss) Charlotte B. DeForest.

Mr. Kanamori in Hyuga.

"Where your treasure is there will your heart be also." Father Ishii is the Orphanage's great treasure. He has gone to heaven. If you live good lives full of service to others and of love to God, as he did, you will be welcomed to heaven by him when you die. Who will go? This is the substance of Mr. Kanamori's very telling talk at the largest of the various meetings held as the first annual commemoration of Mr. Ishii's death. So feelingly and so persuasively was it said that hands were raised by practically all of the 130 present inmates who are big enough to understand, and of the scores of larger boys and girls now working with the farmers of the province for the purpose of learning farming.

Leaving home on the 6.45 train and walking the four miles between Tsuma, the end of the railway, and Chausubara, the five representatives from Miyazaki arrived just in time for the brief service at the grave at 10 a.m. After adjourning to the office building, a former missionary residence transported bodily from Okayama, lunch was served to all guests. A pleasant episode after lunch was the bestowal of Testaments and a printed greeting presented by President Ohara, Mr. Ishii's successor in the headship of the institution, to each one of the present inmates and of the larger boys and girls out at service. After lunch the chapel, exactly the same building down to timber

and brick, which we used to see in Okayama, was filled to overflowing with members of the institution, former and present, and with guests. Mr. Kanamori spoke especially to the children and young men and women graduates, but his talk, especially that portion dealing with the bereavement of himself and his nine children, three years ago, was very touching.

After the dismissal of this meeting about fifty remained for a communion service, at which five young men and three young women were baptised. The service was conducted by Pastor Nishiuchi of the Orphanage, and Pastor Mizote, until recently of the Orphanage, but now, happily, serving with his whole time and strength, the independent church at Takanabe and the mission-aided church at Tsuma, in both of which he had worked periodically, while still connected with the Orphanage. The expectation now is that the number of churches in Hyuga will be increased by the formation of a regular Chausubara church, under Pastor Nishiuchi.

The day was fine and mild; there was a good number of friends from towns near by; and the spiritual tone of the proceedings was calculated to make the occasion memorable to all participants; certainly that the spiritual influences of the Orphanage continue is a message which should delight the heart of every former contributor to this noble institution.

After his three days at Chausubara, Mr. Kanamori gave us four more days in Hyuga, each day full of good things for the many people who heard his words and caught his spirit. On Monday noon he spoke at Takanabe, to a church full of people, some of whom, tho nominal Christians, had not been seen in church for ten years. The same evening the Tsuma church was crowded with people, including the town officialdom; "and there would have been a good showing of hands, had I asked for it, as I usually do," remarked Mr. Kanamori.

Tuesday afternoon, at Miyazaki, was occupied by talks to the Christian workers at 2.30, to the student Y.M.C.A. at 4, and at 5, at our students' "Home" for girls, at which several expressed their determination to become Christians. In the evening, the women filled the church, at a meeting especially for them. On Wednesday afternoon, about 600, half of them students, heard him gladly at the Prefectural Assembly Hall, which was loaned by the prefectural authorities, who also closed the office, to let the many employees attend the meeting. The talk was purely religious, Mr. Kanamori dealing with fundamentals, and reaching men in their spiritual natures. Those officials said afterwards that, if we could furnish the speakers, they would be glad to listen frequently to such spiritual addresses in their hall. They were especially pleased that he closed with prayer—the first audible prayer ever offered in that hall, it is said. One man, a former official, was led to determine to give up his *saké*, and some students made up their minds to study the Bible. These are some of the external expressions of the spiritual impression all received.

That same evening the church was crowded, for a meeting that had been advertised for Christians especially, though many present were not such. This was Mr. Kanamori's express desire; for his hope was to revive the sleeping, and to recall the lapsed, church members. He surely helped us all.

Thursday morning he left Miyazaki for Kobayashi, from which place the meetings were enthusiastically reported by the evangelist.

We feel that God's representative has been among us. He is simple, direct, evangelical, and most impressive in style. "His eloquence is that of simplicity," as one Christian remarked; but it gets inside of one most persuasively. Mr. Kanamori will do notable work wherever he may be; but from this experience it seems to the writer that, if he could be released for the union evangelistic campaign, the whole country might get a touch of his deep, rich personality, and that his helpful influence might be nation-wide, instead of confined largely to Tokyo.

CHARLES M. WARREN.

Daisen.

In former articles we have sketcht quite cursorily the history of Daisenji from its beginning early in the eighth century, down to the latter part of the eighteenth century. With all its prosperity Daisenji suffered often from disastrous fires, even during the peaceful Tokugawa days, when no warfare was the cause. The large and fine structure of Dai Chimei Gongen was burnt in March, 1796, to the regret of all the country round. But two wealthy families contributed 200 *kwanmomme* of money, and an equal amount was raised in small sums, while further aid was collected by the priests, who went about many districts in the Sanindō. The new building was begun in 1797, and completed in 1805—the largest and the finest temple in Chūgoku in those days. This is the present *oku-no-miya*, which certainly attracts the attention of the casual visitor, who may no more than pass it on his way down from the top of the mountain. The completion of this temple—since 1868 turned to the use of Shintō—greatly increast the fame and popularity of Daisenji, and led to its being raised to the same rank as the great ones of Kyoto and Nara. But when the moon is round, it soon begins to wane. The *Rusu-i* quarelled with some of the leading priests, creating jealousies and divisions among their subordinates. Toward the end of the Tokugawa Era some insurgents made the Prince of Rinoji, who was then supreme head of Daisenji, their leader, and won a victory over government troops. Daisenji was thus placed in an awkward position. On top of this—*naki tsura ni hachi*, misfortunes seldom come singly—came the hue and cry of the advocates of classical literature for the restoration of the Emperor, and then, with his restoration, all offices were filled with the partisans of that movement, who were hostile to Buddhism. To adapt Lord Salisbury's famous saying about England's fighting the Crimean War to aid Turkey, we may say that at the Restoration Buddhism generally put its money on the wrong horse. A memorial was presented in 1869 to the local *han*, or clan office (Tottori) by an official, recommending the abolition of Daisen as a Buddhist center, and its transformation into a Shinto seat. This met with favor, and led to well nigh the extirpation of Daisenji, since its images were no longer allowed to stand in the temples. In 1875 still severer measures were taken, and the priests were deprived of the right to use the ancient name Daisenji; they were also ordered to transfer all their treasures, rice, money, and furniture to the finest building on the mountain—their former Dai Chimei Gongen temple, seized at the Restoration for Shintō worship—the *oku-no-miya*, at which Onamuchi no Kami was then, and is now worshipt. However, all distinctively Buddhist furniture, together with the principal building, Saigaku-in, and its contents, the priests were permitted to dispose of; Saigaku-in was sadly out of repair, and the Daisen Cabinet was helpless to restore it; accordingly it was abandoned, and many of the *Daisen mono*, treasures, were sold and scattered to the four quarters. In 1877 the Government prohibited the enshrinement of any Buddhist images on the mountain, but permitted their removal elsewhere. In 1878 in response to a petition the priests were permitted to have small temples (*shibō*) on the mountain, and twenty-nine were occupied, with images reinstated. But Daisen's landed property had been confiscated, and was never restored. In such cases of confiscation it was customary, by the law about *jiroku teigen*, for temples to receive a partial compensation in the shape of a fixt annual quantity of rice, but as *Daisenji* had been deprived of its very name and stricken from the official list, no consolation rice came to it, and its priests were reduced to the extremest straits. By 1883 the hostile spirit of the Government was mitigated, the ancient name, Daisenji, was restored, and the priests were enabled to provide a Jizō Hall, a Hondō, and Daisenji was reorganized with eleven *in.*

The Amida Hall was then registered as a national architectural treasure, and three images of Amida, sixteen feet in hight, one of Jizō, and one of Shō-Kwanon—both of copper and gold—and one of Jūichimen Kwanon were made national treasures. Thus with the restoration of official favor in 1883 a new era dawned for Daisenji, during which, to the present, it has increast in prosperity and favor, but is a mere shadow of what it was in earlier centuries. It is still a Tendai West Coast Mecca, but overgrown with the mosses and lichens of a long since decadescent religious system.

ARTHUR W. STANFORD.

A Converted Soothsayer.

One very interesting case in a village eight miles from Kaoping, is that of a fortune-teller. He has heard a little for some years. He and his wife both smoked opium. He reads well, and studied the New Testament. There he found that God would answer prayer, and save people from their sins. He determined to break off opium by prayer; they had no money to buy medicines, and tho he suffered much, he got rid of the habit entirely. Later he got his wife to do the same, praying with and encouraging her, till she also won the victory. Then his mind became troubled about his fortune telling, for he felt he could not be a Christian and continue to deceive and terrify people. He got his living chiefly by telling poor, ignorant mothers that their precious baby boys were under a malignant spell, which would destroy them, but that he would save them, if they paid him well and obeyed his instructions, which most were eager to do. He spoke to his wife, but she discouraged him, saying; "We are poor enough now, but if you give this up we shall have nothing." He said: "God says he will give us what we need, if we seek righteousness, and this fortune telling is unrighteousness. I ought not to do it." But she could not trust, and her lack of faith hindered him. Towards the close of the year he felt that he *must* give it up. She said: "What shall we do for New Year's?" He replied: "God will provide." For many days nothing came in, and they were living from hand to mouth till their last cash was gone. Then, in the last days of the year, a man who wanted some important papers written, called him in, and he did the work so well that he handed him 2,000 cash (about 85 cents), sufficient to buy what they would need for the New Year holidays, lasting about two weeks, when no business is done. He went home joyfully, saying: "See what God has given us. Shall we not trust him fully?" But the 2,000 cash were spent, the food eaten, and again want stared them in the face. "Go and tell some fortunes, and buy us some food," said she. But he answered: "The God who provided for us at New Year's will not forsake us, if we are faithful to him." "If I could see two pints of grain in the pot, I would trust him, but the pot is *empty*, and we have nothing." "Will you really trust him, if he puts two pints of grain in the pot?" "Yes, but where is the grain to come from?" "I do not know, but God does." They went to bed hungry that night, but he still prayed and trusted. Next morning they were surprised by a call from an old friend living miles away, whom they had not seen for years. There was a native doctor of some repute, living in the village, and the friend had brought his sick boy to be treated. "Can you take us in for a day or two, old friend?" "How *can* we?" the wife whispered. "We have no food for ourselves and certainly none to offer them." "God will provide, answered the husband. "Come in, friend, and welcome!" The visitor turned to his cart, carried the sick boy in, laid him down, returned to the cart, and brought in a large basket of flour and a big bag of grain. "You will cook for us and for yourselves, please." The husband looked at his wife, but said nothing. For three days they shared the visitors' food, till the sick boy

had improved so much that they prepared to return home, taking medicine to complete the cure. The cart was brought to the door, the boy stepped into it, and the father followed. The host lifted the basket of flour, now half full, and the bag, which still contained more than a peck of grain, to place them on the cart. "Keep them, old friend; they are not worth the trouble of taking back; we have plenty more at home. And many thanks for your kind hospitality." The visitors left. "*Now* will you trust God, wife?" "I will, indeed, and serve him, too. I'll unbind my feet, at once." She did so, and came with her husband to the Christian services. He is working hard at any kind of honest labor, including field work for a Christian farmer. Everywhere he testifies to what God has done for him. Pray for him!

(Miss) FLORENCE M. REID.

Rainy Day Reminiscences: Housebuilding in Early Days.

At that time there was no possible way in which foreigners could hold real property in their own names anywhere in Japan outside of the foreign "Concessions" at the treaty-ports; even the Girls' School property at Kobe had to be held in the name of Mr. Neesima: thus it was a matter of course that the mission houses in Kyoto had to be held for the mission by some Japanese. At first some individual Japanese held the property for us, and afterwards when the Doshisha was more formally organised it was natural for it to be asked to take this trust for us. At that time the Doshisha Company was practically simply Mr. Neesima, and it was hardly strange that it did not occur to any of us to suggest that he give us a document stating that this property was held in trust for the Board, and as legally these houses were held by the Doshisha in the same way as the school property, it perhaps is not strange that years after Mr. Neesima's death, when the question arose as to the status of these houses, his successors did not realise the difference between grants made by the Board for the enlargement of the plant of the school—made as gifts to the school, and grants made by the Board to the mission, to provide homes for its missionaries (missionaries who were sent here not simply to teach in the school, but to do general missionary work). For the sake of history, therefore, it may be well to put on record a few of the things which showed the clear distinction made in our minds between the school property and the mission property.

(1) Dr. Davis certainly did not intend to make a present of his new house to the Japanese, when he bought it in the name of a Japanese, and there is no reason to think that the Board had any other intention when it reimbursed him, than of providing a house for one of its missionaries.

(2) When, the next year, a part of the girls' school land was taken for a site for a missionary residence, a careful measurement was made of the portion thus taken, and a proportionate sum was paid to the school funds, no one dreaming of such a thing as saying that, as all alike equally belonged to the Doshisha, it was needless for the school to buy from itself.

(3) Soon after, a part of the school campus was taken for another missionary residence (no one then having expectation of so large an early growth of the school as to need it), and careful compensation was made to the school for this, it being then unquestioned that school property and mission residence property were in fact (though not in law) on a very different footing.

(4) Some years later the growth of the school called for the use of this piece, which had been taken from the corner of the campus, but it was undisputed that the school could not get back this land except as a gift from the Board, and so permission to make this gift to the school was asked and obtained from Boston.

(5) In the same way, when Dr. Davis's house and land were desired as part of

the plant of the Nurses' School, they were bought from the Board by the Doshisha.

(6) That the Board which gave the money regarded its provision of houses for its missionaries in Kyoto as essentially different from its grants to the Doshisha, was clearly shown by the position which it took when the question was raised, years after Mr. Neesima had passed away, and was earnestly maintained by the Deputation which it sent out here in 1895.

DWIGHT W. LEARNED.

Niigata News-Letter.

The work in Niigata Prefecture is primarily ours—the American Board's, by reason of long occupation and tacit consent on the part of the other boards; but all the working force we can boast of, is our one family and Miss Curtis here in Niigata. Besides ourselves there is one German family of independent missionaries, a Canadian Episcopal single missionary, and two or three German Catholics. There are a number of organized churches, weak and struggling, but all told they could be counted on the fingers of the two hands. What are they among a population of two million?

At last now we have a man who is fitted to co-operate with me in the pioneer work of touring, that has, perforce, been so neglected for a number of years. Mr. Osada is supposed to share his time between the church and the mission work, and so we hope to make wide use of him during the coming months. Already beginnings have been made in one or two nearby places, notably *Gosen*, about an hour's distance by rail. There used to be regular services here, but for a dozen years or more nothing has been attemped. One earnest Christian farmer, a sort of Tolstoi in his personality, his habits and his influence in the community, is a strong organizing force. He was one of the first to become a Christian in Echigo, and one of the first in the country to receive a technical, agricultural education, when the Agricultural College was first opened in Tokyo. He threw open to us his big rambling farmhouse, blackened by the smoking fires of nobody knows how many years, and his neighbors and fellow townsmen crowded in, to the number of a hundred or more. This was in December last, but the same experience has been repeated at subsequent meetings, a number of times since. Once I took my radioptican lantern, at the earnest request of the people there, prepared to give them an exhibition and talk. The people were there in large numbers, and the lantern arrived without mishap, but I was not a little chagrined—though mine host was more so, when the indispensable electric light, which I supposed was in the house, was found to be *non est*, thanks to the failure of the good man to think of such a little thing as that. I thought it would be hard to pacify the disappointed children, but, with the customary good grace, for which the people of this land are noted, they adjusted themselves to the situation, and, by our jumping into the breach with two rousing children's stories, first from me and then from Mr. Osada, the children went away apparently happy and well content. I am going to try again this week, as a house with the proper equipment has been offered.

A meeting of like character, held in another nearby town, in January, was more successful. Here we were invited by the local Young Men's Association, comprising most of the energetic young men of the town, to hold a Christian meeting with lantern accompaniment. The meeting was held in the big school building, and though the night was bitterly cold and the wind blowing a gale, we had an audience of 150 or so, who stood it out to the bitter end, which was after ten o'clock.

I have used the lantern almost every week lately, in our *kogisho* (chapel) meetings, utilizing post-cards on every subject, but selected and arranged, each time, to teach some moral or spiritual truths. I have a special set of cards illustrating the method of combating tuberculosis—the awful scourge of this country—and a

lot of different cards on the life of Christ. There is abundant opportunity for work of this kind with this simple lantern, and I am only limited by lack of good cards and pictures. One task I have had in hand, during the last few months, is a weekly visit to Shibata, an hour and a half distant, for the purpose of teaching in the Middle School there, and incidentally getting next to the English teachers, and giving them a solid, evangelical course of Bible lectures in the book of Mark. It has paid, in many ways, to establish this relationship with students and teachers, and it has cost nothing financially. A quotation from the letter just received, from one of the teachers, may be of interest: "I think you have found something changed in my character. I venture to declare that I have come to be very vigorous in saying and doing things of justice. If one thinks one's living must be significant, I am sure one must try very hard to find out what is the best way to answer for that. I have come to make up my mind to continue the above-mentioned principle to my last day. About this I wish I could have an occasion to hear your opinion some day."

Since Mr. Osada's becoming pastor of Niigata Church last August, there have been twenty-one baptisms. One of the recent converts was an old man, who has been studying earnestly for some years; he reported at a meeting shortly before his baptism, that that was the ninety-second address or sermon he had heard. Another was an official in high position, who came in with his wife. He was a slave of tobacco and *saké*, and felt that he must cut loose from that, before he could become a consistent Christian. Thinking the best way was to make a clean sweep, and burn his bridges behind him, without consultation with his wife even, he announced through the medium of the daily paper, one morning, that he thenceforth renounced *saké* and tobacco. A few days later he was baptized into the Christian church, and comes in as one of the thoughtful, substantial new Christians.

C. B. Olds.

General Notes.

There are said to be about three hundred and eighty daily papers in Japan.

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The Christian Endeavor Convention meets at Kobe on the second to the fifth proximo.

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Editor Takahashi's counsel to Americans—"Talk, if you wish, but get busy and saw wood!"

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On February 11 the six so-called Korean conspirators, who were condemned in that *cause célèbre*, were pardoned.

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If those who find errors of commission or omission in the new *Outline Annals and Mission Roll*, will send the corrections to us, later on we'll print a list of *corrigenda*.

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In mid-February at Maebashi, two days' co-operative evangelistic work (*kyōdō dendō*) resulted in over a score handing in their names as willing to look into Christianity. Rev. Mr. Uemura, the well-known Tokyo Presbyterian, was among the speakers.

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The latest census of Japan, exclusive of Chosen, Taiwan, and Karafuto, compiled to determine the number of voters for this month's general election, gives 55,125,272 population, with 7,734,340 houses, 1,503,650 voters for the "House of Representatives," and 2,440,745 voters for prefectural assemblies. Less than three per cent of the population are allowed any vote for representative in the national Diet.

* * * *

On February 7, at Niigata, eighteen adults were received by the *Kumi-ai* church by baptism, including eight students in the Government Special School of Medicine. These are mostly the fruit of Mr. Osada's work, tho several have

been on the point, for several years, of taking this step. They have been studying very earnestly in Mr. Osada's Bible class, and they are all men or women who have come in under conviction.

* * * *

Hanaoka is southwest of Kumamoto, and from its summit the sea is visible to the west. Last month, when some German prisoners were taken to the top, for exercise, one, discovering the proximity of the sea, soon after induced three of his fellow-prisoners to join him in escape at night, but they were arrested on the shore, next morning. This hill is famous because of its connection with the Kumamoto Band, the best account of which, occurring to us, is to be found in the late Dr. Gordon's *An American Missionary in Japan.*

* * * *

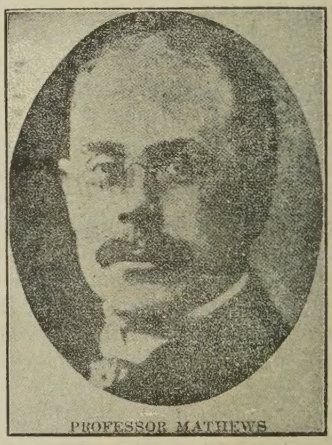
The Music Department of Kobe College was organized under Miss Elizabeth Torrey, in 1905; it consisted of a normal course of five years, and a regular course of five years for the organ, or seven years for the piano. The first graduates were from the normal course, from which three graduated in 1907. One more has graduated since from the normal course, and four, from the regular course, making eight graduates in all. The number of students that have done one or more terms' work in the department since its organization, is twenty-eight, of whom four have been Chinese. This is, of course, in addition to the large number of college and academy students taking music as an elective.

* * * *

Forty-two students of Kobe College—a slightly larger number than usual—have been enrolled in the Sunday-school Volunteer Band of the College during the academic year. They go to seven churches (three of which are Presbyterian), one chapel, one orphanage, and three neighborhood Sunday-schools, and are engaged chiefly in the kindergarten and primary departments. Applications for teachers from next month have come in from two additional churches, neither of which is *Kumi-ai.* As a considerable number of Kobe College students come from other denominations, the varidenominational character of the Sunday-school work of the institution is a natural development. A number of the students are teaching in their own church homes.

* * * *

The usual mid-March meeting of the Missionary Association of Central Japan was held at Osaka, on Washington's birthday, in order to secure Doctors Mathews and Gulick for addresses. About eighty met at the Osaka Hotel in the forenoon. Dr. Gulick spoke of his work in America, while Dr. Mathews told of some religious tendencies in the United States. At noon the hotel's large dining



PROFESSOR MATHEWS

room was well filled, and Dr. Mathews' table-speech was very felicitous, emphasizing the strong trend of Protestantism toward federation. He brought out sharply that we wish no toleration by any branch of Christendom. Toleration connotes authority, and we as sovereign Churches acknowledge no ecclesiastical authority except such as we delegate to a federation of Churches. In other words, co-operation is possible and practical. The afternoon meeting was for native and foreign Christian workers. Dr. Gulick spoke in Japanese upon American-Japanese relations, and Dr. Mathews told of

two markt theological movements at home —one, an effort to propagate inherited denominational doctrines and formulas of belief—one a search to find what Christianity means for this generation, and to obtain new formulas in terms of to-day, along with a greater interest in the application of Christianity to the present needs of humanity, than concern for preservation of inherited orthodoxy.

* * * *

The *Japan Magazine* for this month has a very appreciative article on Niishima, "An Apostle of Japan," along with illustrations of Niishima and his grave upon the hill above Nyakōji, Kyoto, besides illustrations of the Doshisha. In connection with Dr. Learned's version of the broken stick story, it is amusing to find in this article still a different version from either that to which Dr. Learned takes exception, or the one he himself gives. This time, it was "a student guilty of an immoral offence. Niishima summoned all the students to the lecture hall. There he announced that the institution was more to blame than the student, as the life and teaching of the institution had not kept the offending member in proper mind. Therefore he proposed to punish himself. So he bared his arm, and beat it till it began to bleed. At the sight, the students were profoundly moved, some even being led to weep. One of the oldest leapt up to stay the president in his act of self-chastisement." It is a pity that neither Hardy nor Davis, in their biographies, thought it worth while to chronicle this *striking* incident and save all these variant versions. From this example we can readily understand how hardly any two "lives" of a famous religious leader like Mrs. Miki Nakayama, dress a given incident alike. It may illustrate how a real incident was the basis of partially discrepant narratives in the Gospels.

* * * *

The deeds of the Kumamoto Band—The Covenanters of Flowery Hill—are engraved deeply in the history of the Japanese Church. It was forty years ago on January 30th, that the students, who formed that band, signed, in their own blood, their covenant of allegiance to Christ, on the top of historic Hanaoka. Some of the covenanters have fallen away, but one of the noble group, who have remained true to the covenant through thick and thin, was Rev. D. Ebina. On the anniversary of the day last January, he was invited to Kumamoto, by the members of the Young Men's Christian Association of Kumamoto higher school. Together with 129 students, he climbed once more the famous hill, and, under the old pine tree, held a memorial service. It was under that very tree that Dr. Mott, in 1896, attended a sunrise prayer meeting, which marked a new epoch in the life of that Association. Among the students present, this year, with Mr. Ebina, were a number who inwardly sealed a new covenant. They may never have to meet such bitter opposition as the original band, but we believe that they, too, will count mightily for the Kingdom in Japan. Mr. Ebina spent four days in the city. He lived with the students in their cosy hostel, and spoke to audiences of a thousand, in the provincial hall, and the government college, and, also, to the students in the Lutheran high school. A union service of worship was held by four of the churches, on Sunday evening. There were over three hundred inquirers enrolled. Kumamoto is noted for the leaders it has produced, for both church and state. Such occasions as this give us reason to expect still more in the future.

* * * *

Not long since we were askt where one may find good, cheap pictures of Japanese idols. The Imperial Museum, Nara, publishes a set at five *yen*, of a hundred pictures, 7½ × 10, of Buddhist statuary —copies of national treasures in Nara *Ken*. Descriptions in Japanese and English give names, material, and size of originals, sculptors, dates, and temples

owning the idols. The Imperial Museum at Kyoto sells a set of forty-five pictures of paintings owned by temples in Kyoto *Fu*—about 9 × 12, but otherwise nearly uniform with the above, and at the same rate, containing some gods, priests, and *sennin*. Sanjusangendō, at Kyoto, possesses many national treasures, and sells a fine post-card set of statuary, having merely the names of the deities. The Shingon headquarters on Mt. Koya has a remarkable collection of national treasures, which it was our good fortune to see *in extenso*, one summer, when they were displayed to a government art official in charge of national treasures. An unusually fine post-card set of some statuary is sold,—bearing merely the names of the subjects. One may often pick up a post-card of first class merit, at some temple—a good Fudō, at Mt. Maya, near Kobe, an interesting Shōgun Jizō, at Haruna Jinja, Gumma *Ken*, etc. Some years ago the *Naimushō* selected about five hundred national treasures of shrines and temples to be photographt, and made into an artistic set, with information very similar to that on the Nara set. The set has recently been reissued under auspices of the *Mombushō*: "Japanese Temples and their Treasures, edited by the Committee to the Panama Pacific International Exposition, Tokyo, 1915." This set is in loose sheets, like the Nara set, and is done up in three folding covers; these "albums" are about 10½ × 16, cost 100 *yen*, and the set will not be broken. Moreover, not only sculptures, but paintings, industrial articles, and religious buildings are included.

* * * *

Doctors Mathews and Gulick met with a cordial reception in the numerous cities visited, from Morioka and Sendai, in the north, to Fukuoka and Kumamoto, in the south. They spoke frankly to Japanese audiences about the many actual difficulties in the way of an early settlement of Japan's grievance as to differential treatment of her emigrants to America. Some Japanese spoke with equal frankness about Japan's views. Both sides contributed much light toward a fuller understanding of the difficult problem. Japanese holding very high positions in governmental circles, declared that time and patience and sympathy, along with a strenuous educational campaign, will be needed in both countries. The visit has imparted a renewed and accelerated impulse to the study of the problem by both natives and Americans in Japan, and the cardinal advantage, which infuses hopeful expectation into the Japanese, and rendered the visit more welcome than any similar one, is that Dr. Gulick offers a constructive, concrete proposition to tie to—something helpful to clarification of thinking, and hence a good textbook for education. No

DR. GULICK

textbook should be slavishly followed by mature students, nor by qualified teachers of the immature; if the book impresses Californians as too partisan, one-sided, and much like a campaign document, it is only fair to refer them to the note at the end of the chapter on "California's Japanese Problem." Another concrete factor, which, in Japanese eyes, gives promise of vivifying the proposition, is the fact that Dr. Mathews represents the great body of Protestant Christians in America. It would be interesting to quote the address of Governor Tawara, of Sendai, not far from the beginning of the visit, and Mr. K. Taka-

hashi's editorial in the *Japan Times*, at the very end of the visit, as representative of the attitude of the Japanese, but we must limit ourselves to a few words from the latter. "If their energy and diligence are marvellous, their exertions for the lofty purpose of removing suspicions, and strengthening the friendship between America and Japan, and that with something more definite to stand upon than mere platitudes, are still more impressive. We have had, in late years, a number of visitors from America on a similar mission, and, for all we knew, they were well-meaning men, with a sincere hope to contribute to their cause; but none of them had anything more substantial than generally acceptable messages of peace and good will, which were of little help in solving the problem. But the case is different with the two distinguished Americans who left us yesterday."

* * * *

Dear Mr. Editor: The note in the last MISSION NEWS in regard to Dr. Neesima's chastisement of himself was not quite accurate, and as it seems a pity to have an inaccurate story go on record and become accepted as history, I venture to send a revised version. In April, 1880, at the opening of the spring term, two divisions of the second year class, which had been separate in geography, were put together, as it seemed an unnecessary waste of teaching force to continue two divisions. The book which one division had used, was a little higher in grade than that which the other had been taught from, and the former division took it as a slight to their honor that they should be regarded as being of the same grade as the other boys, and accordingly left the school, though they came back in a few days. Dr. Neesima took this very much to heart, and chastised himself as being responsible for any unfortunate happening in the school, very much as Japanese officials feel called on to resign, if anything unpleasant happens under their administration, however little they may have been responsible for it. There were no "unknown offenders," and no "confession," and the opinion expressed by the Japanese teachers, at the time, was that the effect on the school was not good. It certainly might easily have been taken by the boys to signify that, if any action of the faculty displeased them, it must be the fault of the faculty. At any rate, Dr. Neesima never repeated this action, although twice afterwards classes bolted from the school on very similar grounds. By the way, when there was an "unknown offender" in the school, the Japanese teachers took the boys, one by one, into a dark closet, and felt their pulses, to see who was showing the working of a guilty conscience. No doubt the room which Miss Denton showed you, was the one where Mr. Neesima broke that stick. The building, now called Neesima Kwan, then stood on the main campus, and you must have known it in your early days in Kyoto, as it was not removed till 1892. It was one of the two original buildings, and the lower story was used for class-rooms. The eastern half of that lower story was also used for our school prayers, and it was at school prayers that Mr. Neesima did the famous deed, Saturday, April 10th, if I am not mistaken. It has occurred to me that his doing that may have helped the seceding boys to come back to the school; I have no recollection of any such effect being remarked on at the time, but it may have been so. What the permanent effect of the story has been in the school, I do not know; I only report above the feeling expressed by Mr. Ichihara, at the time, in faculty meeting.

D. W. LEARNED

Personalia.

Miss Edith Curtis visited at Maebashi last month.

Miss Cornelia Judson now plans to return to Japan in late summer, or autumn.

Miss Margaret Lee White, of Columbus, O., is a freshman at the University of Ohio.

Jean Gordon was born at Boston, February 4, to Mr. and Mrs. Donald Gordon (XVII. 5).

Miss Rosamond Cozad Bates plans to sail from Kobe, on furlo, by the *Tenyo Maru*, Apl 20.

Born to Mr. and Mrs. John Starr DeForest at Washington, D.C., on February 1, a daughter, Beatrice Mae.

Mrs. Florence Allchin Iglehart, of Aoyama, Tokyo, spent about three weeks with her parents at Osaka, last month.

It is a pleasure to find that Mrs. Allchin has enjoyed much better health since the cold weather of January past away.

Otis Freeman Curtis, Jr., was born to Prof. Otis Freeman Curtis and Mrs. Lucy Weeks Curtis, at Ithaca, N.Y., Jan. 28 (XVII. 3).

Mr. White expects to assume charge of the Sunday-school, and do much of the preaching at Tsuyama, owing to the sad illness of the pastor, until new arrangements can be made for a pastor.

Prof. Shailer Mathews, D.D., and Rev. Sidney Lewis Gulick, D.D., sailed from Yokohama, by the *Mongolia*, on the 27th ultimo. It is reported that Dr. Gulick will stop in Honolulu to visit his relatives, and proceed to the United States later.

Dr. K. Horiuchi, a graduate of the Doshisha *Futsu Gakkō*, and of the Dental College, Tokyo, sails to day for America, where he expects to study a year at Harvard Dental School, and also spend a year in travel. He is the son of Dr. Horiuchi, a Kyoto dentist.

Mr. Warren emphasizes a point in his article by asking: Don't you think my last suggestion in the article, a good one? Mr. Kanamori is the biggest *spiritual* force I've met in Japan, in evangelistic work. I verily believe that if the *Kyōdō Dendō* could get him, he'd do wonderful things." He may be found at the Ginza Salvation Army Quarters, Tokyo.

On February 15 Mrs. Valborg Vea Davis, of Fujimi Cho, Tokyo, read a valuable paper before the Tokyo Woman's, Club—Literary Section—which met with Mrs. Chas. S. (Mary Gordon) Reifsnider, at Tsukiji. "The Slav and the Teuton," was the subject, treated comprehensively from the origin of both great nations—Russia and Germany—in pre-Christian times down to the present.

It is a sad piece of intelligence that Rev. Kokichiro Morita, for twelve years the faithful, efficient pastor of Tsuyama *Kumi-ai* church, appears to be suffering from an incurable case of stomach-cancer. About New Year's he first noticed something was wrong, but not till last month did he feel the necessity of having an examination. He left for Tokyo, soon after learning his serious condition, to consult the medical authorities at the University Hospital.

In the Oberlin Almuni Magazine for January, we find: "1877. Professor Chauncey Marvin Cady has been for some time past acting librarian of the Boston, Y.M.C.A. in the new building on Hungtington Avenue. He is doing considerable literary work, having had articles accepted recently by *The World's Work*, *The Outlook*, *The Boston Transcript*, *The Youth's Companion*, and other periodicals. He was, for very many years, a very successful teacher of English in government schools in Japan, and is now devoting special attention to methods of teaching English to foreigners in America."

Miss Mary Goodale Holmes writes from her new residence, 944 Park View Av., Los Angeles, Calif. "At last my wanderings are at an end, and I am once more in this city, where I have so many friends and my only real church home, the 1st Cong'l Church, of which Dr. Day is pastor. I look back to my years in the Far East with pleasure, and only hope that some day I may be able to return. Meantime, it is a great pleasure to remember those whom I met in their homes, or in the midst of their splendid work." After a generous visit in Japan, Miss Holmes engaged in mission school-work at Nanking, China (XVI. 1).

The death of N. W. McIvor, Esq., at Tokyo, Feb. 10, recalls a mission crisis in the nineties, when matters came to such

a pass that Mr. McIvor was induced to come back to Japan to assist. His counsel was of indispensable value in enabling the heroic Dr. Davis to ultimately triumph. Mr. McIvor was next retained by a large corporation, and spent the remainder of his life in legal practice in Japan and Chosen. He was the last U.S. judge at Yokohama, under extra-territoriality, and was an able Consul-General there from 1893–7, when he returned to America. He was greatly respected as a man and as a lawyer (I. 2–4, II. 1, 2).

Mr. Kosuke Tomeoka has twenty students of the University and other higher schools, in his hostel at Sugamo. In addition, in his cottages, he has about fifty wayward youth, whom he is bringing up under suitable discipline, and to whom he is giving a common education. At Shimo Itahata, Kitami, Hokkaido, about eight miles back from a railway, he has over a thousand acres, where his assistant and five boys are spending the winter. He cuts and sells the timber for income, and as rapidly as the land is broken up, rice and peppermint are planted. His plan is to gradually erect cottages on this area, and establish his boy graduates as farm tenants, but he expects it will require twenty years to consummate his plan (I. 3).

When Prof. Evarts Boutell Greene starts on the preparation of a biography of his late father, he will find the Second Annual Report of the Association Concordia of Japan, July, 1914, Shibusawa Jimusho, 2 Kabuto Cho, Nihombashi-ku, Tokyo, a very interesting asset. Under the caption "In Memory of the Late Dr. Greene" there are nine tributes by Japanese and foreigners, which are an eloquent testimony to the love and respect in which he was held. Mr. Pedley gives the biographical details, Rev. Takayoshi Matsuyama, who was one of the original eleven members of Kobe Church, and its first pastor, writes out of the depth of a heart of love, and says that Dr. Greene baptized him and all the other ten members. Prof. Rikizo Nakashima and Dr. Imbrie bring wreaths of grateful memories, Dr. Ukita contributes an impressive, tho at points inexact, paragraf, while several others join in appreciation of their late fellow member.

Mr. Bartlett writes from the Parsonage, Colrain, Mass.: My present home is one of the old stamping grounds of the Newells, who grew up, part way, at least, in a neighboring town. I am out of the busy whirl of direct missionary life, in another busy little eddy of my own, but I like it. Man and nature combine to make this a delightful place to work. We cast longing thoughts Japanwards, at times. They are not so longing as they would be, were we not convinced that there is not where, at present, we belong. Whether we shall fulfil our plan of getting back there in a few years, remains to be revealed. A year ago, not realizing that Mrs. B. was at death's door, we should have answered confidently in the affirmative. During the illness, the nurse and doctor were quite wrought up over the patient's interest in Japan; but present effects of that illness hang on, so that we have got to postpone, till more definite light is given, all plans beyond to-day.

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TAIZO ABE, Chairman of Board of Directors.
KINGO HARA, Managing Director.

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This paper is publisht on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

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2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
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